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TOWARDS THE GREAT PEACE. By Ralph Adams Cram. Boston: Marshall Jones Company.

While one may disagree with almost every one of the suggestions which Mr. Cram sets forth as possible ways of reforming or helping to reform the world, one cannot help feeling that his general point of view is essentially right. A return to the scholastic philosophy, to sacramentalism in all religion; decentralization in government, Guild Socialism in industry, a great simplification in education—these do not impress one as very hopeful counsels but rather as counsels of despair. The truth is, perhaps, that what we need is not a definite return to any philosophy, system, or form of religion, but rather a recognition of the value of certain elements that we are in danger of losing out of our lives, a return to first principles.

Signs that some such process of return and resumption is now going on are not wholly wanting. The movement toward industrial democracy is, for example, in spirit not unlike the old guilds. In no very conspicuous ways, but in the writings of poets and essayists having a small but intelligent public and still more perhaps in the smaller social groups, and in the thought of individuals, there is a reaction against materialism, a desire for simpler things, a disposition to cling to the old moralities and to what is vital in the old faiths.

However this may be, Mr. Cram is surely right when he declares that character is "the chief end of man and the sole guarantee of decent society". He is doubtless equally correct in saying that "however strange and erroneous the actual manifestation, there is no question as to the reality and prevalence of the desire for the recovery of spiritual power through the channels of religion". Practically every suggestion that he makes and discusses is a vivid illustration of these attitudes—an illustration all the more illuminating because extreme;—and in this fact lies the principal value of the book.

ESSAYS AND ADDRESSES ON THE PHILOSOPHY OF RELIGION. By Baron Friedrich von Hügel, LL. D., D. D. New York: E. P. Dutton & Co.

A book that seeks essentials and at the same time fearlessly recognizes difficulties is almost always a good book. Such a work is Baron von Hügel's *Essays and Addresses*. Two characteristics distinguish it from most of the religious reading with which the general reader is likely to be familiar. In the first place, it is at the same time devout in spirit and adequately cognizant of the higher criticism—this without being at all polemical. In the second place it proceeds by the somewhat scholastic method of making distinctions. These distinctions, perhaps, neither exhaust the content of moral consciousness nor enable one to reach an independent basis for ethics. Nevertheless, they seem to drive a wedge into the soul and to force consideration of what lies nearest its centre. There is certainly wisdom, for example, in the distinction between sins of impurity that are, so to speak, below human nature, and sins of pride that are in a certain sense above it.

The reading of such a work does not engage one with the fascination of a new philosophy or dazzle one with the perception of unsuspected relations; but it engenders in one a kind of skepticism of one's own want of faith. If it does nothing more it may create the suspicion that many things are ignored in ordinary, matter-of-fact, non-religious thinking.

Making use of examples drawn from life, clearing away difficulties by the patient application of a trained power of analysis, frankly and fully recognizing the contributions of other thinkers, Protestant as well as Catholic, the author proceeds serenely on his way to a whole-hearted and well-reasoned assertion of what he regards as the essentials of religious belief.

THE CRISIS OF THE CHURCHES. By Leighton Parks. New York: Charles Scribner's Sons.

To an onlooker who is a layman the crisis of the churches appears to be due to a want of authority in religious teaching or to a want of respect for such teaching (the same thing, in effect) which is part of a general decline of authority—a decline that appears in politics, in law, in the schools and in the home. There appears to be a rather widespread spiritual stirring; new faiths make converts; yet there seems to be a difficulty in getting people to go to church.

If this condition really exists, it would be wrong, of course, to hold the churches wholly responsible for it. Nevertheless, one feels a little baffled when he finds as one of the first significant statements in Dr. Parks's book, the declaration that "the crisis of the world should lead to a revolution in foreign missions". One is not wholly reassured by the affirmation that the churches and the churches alone can accomplish the work of reconciling Christian internationalism with patriotism. The evangelization of the world, the Christianizing of international relations, the reign of peace, the purification of the family, the upbuilding of Christian character, appear to constitute an ambitious programme. But these are not all. "There is our political life to be purified and our social life to be refined, and, above all, our industrial life to be humanized."

Let us be frank. The realization of such a programme appears too great a task for any single agency to accomplish either by exhortation or by the pointing out of ways and means. What is needed is the evocation of more faith and the development of better character. If it were generally felt that the churches were fully accomplishing this task, there would be no crisis of the churches.

But one must plead guilty to criticizing Dr. Parks's book from the point of view of his title rather than from that of his principal theme. What he has really written is, in fact, mainly a discourse on church unity, and a very sound and sensible discourse it is. Fully informed and quite free from optimistic delusions on this subject, he points out the real weakness of the efforts toward union of the churches that have been made in recent years, while he shows at the same time, and rather strikingly, how much all Christian persons have in